THE MILL NEWS LETTER

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Published by University of Toronto Press
in association with Victoria College

Please address communications to the Editor, Victoria College, University of Toronto, Toronto, 5, Canada

Volume II, Number 2 Spring, 1967

One is always hearing about Mill's inconsistency, although I know of no attempt to indicate in just what ways his supposed inconsistencies mark him off from other thinkers of wide range. The latest discussion is by Henry Ebel in his generally sympathetic article "'The Primaeval Fountain of Human Nature': Mill, Carlyle, and the French Revolution" (Victorian Newsletter, Fall, 1966). Mr. Ebel comments that after extensive reading, "it is difficult to escape the conclusion that we are dealing, not with mere intellectual vagaries and self-contradictions, but with a series of consistencies spaced, often, over the most remarkable stretches of time and dependent, sometimes, on metaphorical rather than logical continuity" (13). He then goes on to say that these consistencies "may seem to do no more, in themselves, than drive another nail into the already studded coffin of Mill's reputation as a systematic thinker," and appends the following quotation as a note: "In reading Mill it is surely more profitable to look for the wood than the trees. This, certainly, is Sir Isaiah Berlin's method, and the result is a fascinating lecture [John Stuart Mill and the Ends of Life] in which Mill emerges as he was--confused, lacking in logical rigour, incapable of adapting examples to the principles they were intended to illustrate, and obsessed with one infinitely valuable conviction, that personal idiosyncracy is immensely precious" ("The Wood and the Trees," TLS, March 10, 1961, p.153). This is not the place to give Mr. Ebel's conclusions, but we could do with fewer simple assertions like those in the note, and more careful analyses of the meanings of consistency and inconsistency in Mill.

Is an anti-Mill school developing at Cambridge? The suspicion is based on Maurice Cowling's Mill and Liberalism and some of the comments in John Vincent's The Formation of the Liberal Party. Two passages in a review by Mr. Vincent are further evidence: "the second generation of philosophical radicals...followed Mill in emending the criterion of public utility to be the greatest good of the greatest number--of liberal intellectuals." "Mill's acceptance of de Tocqueville's analysis of American society was at least an important symptom

[of the dropping by the philosophical radicals of Bentham's pro-Americanism], more probably a cause of his retreat from utilitarianism proper to natural law liberalism" (Victorian Studies, 10 [Sept., 1966], 90; my italics). Perhaps revenge for Mill's attack on Sedgwick, five generations later?

In this issue of the News Letter the Bibliography of Writings on Mill continues through G, H, and I. In addition to news of recent and forthcoming works, we include a review by Samuel Hollander of Donald Winch's edition of James Mill's economic writings. Appended to this review is a note on the bibliography of James Mill's writings; Robert Fenn, author of the note, is preparing a full bibliography of James Mill's writings, which we hope to include in a future number. The lead article is a literary approach to the essays on Bentham and Coleridge by Norman Feltes, in which he calls attention to F.R. Leavis's resuscitation (at Cambridge!) of these essays as guides to the study of Victorian thought. At Toronto we are proud to claim priority, for the essays have been used for this purpose in the English programme for many years.

I should like to remind readers again that all articles, notes, squibs, offprints, review copies, and plain insults are gratefully received.

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"BENTHAM" AND "COLERIDGE": MILL'S "COMPLETING COUNTERPARTS"

N. N. Feltes

In 1950, F. R. Leavis re-introduced John Stuart Mill's essays on Bentham and Coleridge; by retrieving the two essays from the collected Dissertations and Discussions Dr. Leavis hoped to make them "current classics for the literary student."[1] He suggested in his Introduction ways of seeing Bentham and Coleridge as "the key and complementary powers by reference to which we can organize into significance so much of the field to be charted" by the student of nineteenth-century literature (7) and showed that Mill's analyses illuminate our reading not only of his own Autobiography, but of Carlyle, Matthew Arnold, George Eliot, Dickens and Ruskin. But Dr. Leavis, in a general Introduction largely concerned with the almost symbolic figures of Bentham and Coleridge, was able to treat another aspect of the two essays only in passing: "as we follow Mill's analysis, exposition and evaluation of this pair of opposites we are at the same time, we realize, forming a close acquaintance with a mind different from either--the mind that appreciates both and sees them as both necessary" (8). I intend to examine Mill's literary artistry in these two essays, to show how he, seeing each man as a necessary complement to the other, distinguishes the one from the other. Thus the essays are, in form as well as in subject, "completing counterparts" (102), and so especially useful in organizing one's study of Victorian prose.[2]

The background of Mill's two essays is of some interest. Both would

seem to have originated in an analysis of Bentham and his philosophy which Mill prepared for Bulwer in 1833.[3] Bulwer surprised Mill by including part of his remarks in England and the English, "ipsissimis verbis as an appendix to his book," as Mill told Carlyle, adding, "I do not acknowledge it, nor mean to do so."[4] Apparently dissatisfied with this account, Mill shortly afterwards included it in his strictures on published studies of the utilitarian scheme, all of which fall "very far short of what is wanted" (Letters, XII, 236; 14/10/34). The essay on Bentham which he finally published in 1838 was an attempt to remedy this deficiency and to improve upon his own "unacknowledged" judgment of 1833. By September, 1839, Mill was preparing the essay on Coleridge which, he wrote John Sterling, "I have always thought desirable as a counterpole to the one on Bentham" (Letters, XIII, 405). The "Coleridge" was, then, from an early stage seen as a "desirable" part of the whole picture of Bentham, but his choice of "counterpole," stressing the opposition between the two men, is significant. It readjusts slightly the emphasis which Michael St. John Packe makes when he points to the two essays as examples of what he calls "Mill's concept of synthetic truth," which Mr. Packe describes in this way: "It was impossible to grasp the whole from a single point of view; and conversely, every honest point of view achieved an aspect of the truth."[5]

The formal contrast between the two essays shows most clearly in what way Bentham and Coleridge were "counterpoles." Even in his early unacknowledged paper on Bentham, Mill had remarked on the way that Bentham habitually overlooked "the relation of an act to a certain state of mind as its cause" (Lytton, 204). In 1838 and 1840, Mill used formal devices to image forth the difference between the two men, to go beyond their "acts" to their "states of mind." In this, Mill exercised that "Coleridgean" power of imagination which Bentham had lacked, "the power by which one human being enters into the mind and circumstances of another." Rather like Michelet, an historian whose imagination he commends, Mill "disengages the distinctive characters from the facts of their history" ("Bentham," 62).

In the opening pages of "Bentham " Mill identifies his subject's novel method of investigation, as the application of scientific habits of thought to morals and politics through "the method of detail; of treating wholes by separating them into their parts, abstractions by resolving them into things and breaking every question into pieces before attempting to solve it" (48). Bentham organizes his subjects "exhaustively": "He begins by placing before himself the whole of the field of enquiry to which the question belongs and divides down till he arrives at the thing he is in search of" (56). Mill's method is, in this essay, Benthamite; he concerns himself with the "things" of Bentham's life, and his method is "exhaustive," dividing down, as his transitional phrases indicate: "whether Bentham possessed those qualities we now have to see" (57); "By these limits, accordingly, Bentham's knowledge of human nature is bounded" (62); and finally, "we have arrived, then, at a sort of estimate of what a philosophy like Bentham's can do" (73). Mill also orders the whole field of enquiry in categories: "a philosopher's qualifications for success will be proportional to two things" (58); Bentham has two "disqualifications as a philos-

opher," one being his only having one of the two kinds of imagination (61); there are "three great questions in government" (83). Mill's treatment of Bentham is, in the structure of its argument, analytical.

But it is "Benthamite" in other respects, as well. For instance, with the exception of two aphorisms about poetry Mill quotes from Bentham's works only once. He uses a passage from The Introduction to Principles of Morals and Legislation to show Bentham's way of dealing with "phrases," and Mill comments afterwards: "Few will contend that this is a perfectly fair representation of the animus of those who employ the various phrases so amusingly animadverted on" (53). Thus, the quotation is presented simply as one of Bentham's "acts"; we are to ignore its animus, just as Bentham ignored that of his opponents; our reading of the quotation must not go below the surface.[6]

The imagery, also, contributes to the analytical, "Benthamite" form of the "Bentham." Thus there are a number of abstract, mathematical images: Bentham's influence and Coleridge's influence are compared to "two systems of concentric circles" which have just begun to meet and intersect (40); the limited scope of Bentham's inquiry led to what Mill called "fractional truth" (65); it was like the space between two parallel lines "narrow to excess in one direction, in another it reached to infinity" (75). Mill also uses more concrete spatial images: British law is like the earth, with "strata" (76); investigators such as Bentham can find "a rich abundance of rough ore" (61); and truth diffuses itself through "channels" (39). Another family of metaphors in the "Bentham" is the architectural; the Law is described in such terms, as an "Augean Stable" (75), or an edifice whose "foundation" must be "dug around" and examined (47); and a new philosophy will be "built" from "materials" (57).

The images, mathematical, spatial and architectural, are appropriate to the analytical method of the essay, for they emphasize and clarify the "scientific" habits of thought which Bentham brought to the study of the law and of the world at large. Bentham saw the world as a "collection of persons,"[7] and a collection can be "anatomized" or "sifted" or "dissected" (49, 55), since it has merely a mechanical unity.

By way of contrast, the only "organic" images I have found in the "Bentham" are deeply submerged metaphors. Bentham is a "seminal" thinker (40), and the verbs, "to plant" (46), "to reap," and "to cultivate" (55) are used with hardly a vestige of their primary meanings. This absence of organic metaphors points to one of the most striking contrasts between the "Bentham" and the "Coleridge," for the imagery of the latter is strikingly "organic," having, that is, "the attributes of living and growing things."[8]

Early in the "Coleridge," Mill contrasts "the narrow mechanical understanding, produced by a life spent in executing by fixed rules a fixed task, and the varied powers of the man of the woods, whose subsistence and safety depend at each instant upon his capacity of extemporarily adapting means to ends" (105-6). Raymond Williams objects to the unreality of this contrast,[9] but it has, nonetheless, a validity as part of a pattern of metaphors which emphasizes precisely the quality of spontaneous life which the "man of the woods" represents. The images are often vegetative: thus Mill says that the Benthamite philosophers frequently misjudged how deeply "rooted" are the moral feel-

ings; they failed to realize that, when in a society "the noxious weeds were once rooted out, the soil would stand in any need of tillage" (119). Or he borrows a physiological illustration from Coleridge to describe how the doctrines of the school of Locke "required, like certain secretions of the human body, to be reabsorbed into the system and secreted afresh" (115).

Mill refers not only to the living organism, human or vegetable, but often to the environment, the "soil" in which it lives. Williams has discussed the originality of Coleridge's use of the word "culture" to describe the spiritual climate of a whole society (Culture and Society, 59-62). Mill, too, uses the word in this way, and speaks himself of "national character" (132), suggesting, for instance, that "among a timid and spiritless race, like the inhabitants of the vast plains of tropical countries, passive obedience may be of natural growth" (120). He speaks of the "occasional disease" and "the habitual condition of the body politic," and its "salutary medicine" (123). Thus by the metaphorical texture of "Coleridge" Mill implies what Bentham had overlooked, the organic relation of the individual to his culture or, within the individual, the relation of an act to a certain state of mind as its cause.

Furthermore, the very structure of "Coleridge" is "organic." Mill had complained to Sterling: "there is so much of Coleridge which is not to be found except by implications in his published works" (Letters, XIII, 406; 28/9/39). In the published essay Mill turns this fact to his own advantage; he quotes extensively from Coleridge's works to show, by implication, their "spirit" to those unacquainted with Coleridge: "there is something both in him and in the school to which he belongs, not unworthy of their better knowledge" (167). Mill adopts Coleridge's own method, hoping that we can look at Coleridge "from within" (100). He hopes to imply the "Idea" (142) of Coleridge by these long quotations, and the quotations themselves are often made up of extended organic metaphors, as when Coleridge describes theology as "the root and trunk of the knowledge of civilized man: because it gave unity and the circulating sap of life to all other sciences, by virtue of which alone they could be contemplated as forming collectively the living tree of knowledge" (144). Or, Coleridge says, the Church not only supports but strengthens the individual Christian, like an olive tree planted in a vineyard "to fertilize the surrounding soil, to invigorate the roots of the vines in its immediate neighborhood, and to improve the strength and flavour of the vines" (145). Both the number of quotations from Coleridge and the kind of quotation which Mill chooses point to the formal difference between this essay and the "Bentham."

Finally, Mill's general approach in "Coleridge" is historical rather than, as in "Bentham," analytical, a contrast which is suggested by his description of the philosophies of the two schools: the one is "concrete and historical" and the other is "abstract and metaphysical" (108). Mill traces, in "Coleridge," the history of the influence of Locke's philosophy (115-17) and surveys "the state of practical philosophy in Europe towards the close of the last century" (117); in so doing, he shares the method of "that series of great writers, from Herder to Michelet," who treated history as "a science of causes and effects by making the facts and events of the past have a meaning and

an intelligible place in the gradual evolution of humanity" (131). In his historical approach, as in his use of images and quotations, Mill implies the "state of mind" of Coleridge.

There are, I believe, some general benefits to be derived from so narrow a study of the "Bentham" and "Coleridge" as I have attempted. Mr. Packe has claimed for the two essays a special significance in Mill's own intellectual development; together they display that lifelong tolerance for diverse opinions which often complicated Mill's personal relations, with Carlyle, for instance, and Comte (Packe, 246). But, as Raymond Williams points out, Coleridge offers in his major emphases, "something so radically different from Bentham, and so different also from Mill's attempted 'enlargement,' that his influence is not to be construed as that of a 'humanizing' check, but rather, for all its incompleteness of formulation, as an alternative conception of man and society" (70). Williams adds that such a conception can be "awakened," and, as I hope to have shown, Mill tries to do precisely that by the "alternative" form which he chose for the "Coleridge."

Furthermore, to see the essays as being formal alternatives can lead directly to a study of the formal techniques of other nineteenth-century works. Mill's analytical approach in "Bentham" is, for instance, similar to that in his Autobiography. Huxley's essays are similar in their scientific argument. On the other hand, the formal technique of the "Coleridge" is like that of much of Carlyle's work; as John Holloway points out, "the whole texture and detail of his work is what really interprets Carlyle's philosophy for his reader."[10] The "Coleridge" has affinities with Newman's Apologia pro Vita Sua. Walter Houghton has shown the relevance of Newman's theory of biography to the form of that work, "the imagination grasping the inner personality and embodying it so far as possible in a man's own words and thoughts," and demonstrated also Newman's success in articulating by means of metaphor "the tone of thought."[11] Or the contrast between the "Coleridge" and the "Bentham" could help define the techniques of Matthew Arnold's criticism, well described by John Holloway as mediating "not a view of the world, but a habit of mind" (207). Mill's essays on Bentham and Coleridge can, as Dr. Leavis suggested, organize into significance much of the field to be charted. Presenting the two seminal minds of the nineteenth century, they are themselves, by reason of their formal contrast, the seeds of a study of nineteenth-century prose.

NOTES:

[1]Mill on Bentham and Coleridge (London, 1950), 7, reprinted in Harper Torchbooks (New York, 1962). "Bentham" was originally published as a review of Bentham's Works (ed. Bowring) in the London and Westminster Review, 29 (Aug., 1838), 467-506; "Coleridge" appeared ibid., 32 (March, 1840), 257-302. Since the revisions of these articles for Dissertations and Discussions, I (London, 1859) are not relevant to my paper the page references in my text will be to Dr. Leavis's edition.

[2]See also the discussion "Method in the Study of Victorian Prose" begun by A. Dwight Culler, Victorian Newsletter, 9 (Spring, 1956), 1-4, and continued in the next three numbers.

[3]"Appendix B: Remarks on Bentham's Philosophy," in E. L. Bulwer,

England and the English (London, 1833), II, 201-14.

[4]In Collected Works: The Earlier Letters, ed. Francis E. Mineka (Toronto: University of Toronto Press, 1963), XII, 172 (2/8/33); hereafter referred to as Letters.

[5]Michael St. J. Packe, The Life of John Stuart Mill (London: Secker and Warburg, 1954), 246; John M. Robson discusses in detail the principal documents showing Mill's changes of opinion about Bentham in "John Stuart Mill and Jeremy Bentham, With Some Observations on James Mill," Essays. . . Presented to A.S.P. Woodhouse (Toronto: University of Toronto Press, 1964), 245-68.

[6]As Professor Robson points out (263-6), Mill's published comments on this one passage reflect his shifts in attitude towards Bentham over the years; here, in 1859, the revised comment reflects his return to "his early enthusiasm for Bentham" (266).

[7]P. 70; Dr. Leavis quotes G. M. Young's anecdote about Coleridge and Harriet Martineau: "S.T.C. once said to Miss Martineau: 'You seem to regard society as an aggregate of individuals.' 'Of course I do,' she replied." (16.)

[8]M. H. Abrams, The Mirror and the Lamp (New York, 1953), 168; Professor Abrams' definition avoids the pitfalls which Raymond Williams warns against in Culture and Society, 1780-1950 (London, 1956), 263-4.

[9]Culture and Society, 52.

[10]The Victorian Sage: Studies in Argument (London, 1953), 57.

[11]The Art of Newman's Apologia (New Haven: Yale University Press, 1945), 15, 53.

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In a recent controversy over his psychoanalytic interpretation of Arnold's "Dover Beach," Norman N. Holland chooses to illustrate his argument that "we do and think things for a variety of reasons, conscious and unconscious," by asking us to "consider the great difficulty John Stuart Mill had in freeing himself from his father's overpowering influence--should we be surprised that he wrote On Liberty? Obviously, I think, both conscious-intellectual and unconscious-infantile thinking entered into Mill's essay, even down to the characteristic way he makes a sentence depend on the one preceding it: consciously he seeks a freedom political and economic that he has difficulty achieving unconsciously--or in his prose style. Does his infantile wish in any sense vitiate the essay? Of course not. Mill is simply being human." (Victorian Studies, 10 [Sept., 1966], 80.) For this consolation, much thanks.

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Review.

James Mill: Selected Economic Writings. Ed. Donald Winch. Edinburgh and London: Oliver and Boyd, for the Scottish Economic Society [Toronto: Clarke, Irwin], 1966. Pp. vii, 452. $14.70.

This book is one of a series of volumes containing the main economic works of Scottish economists of the eighteenth and early nineteenth centuries. The edited works of Sir James Steuart have recently appeared; those of Lauderdale, James Anderson, and J.R. McCulloch are in preparation, and further issues are planned. If these volumes maintain the standard established by Dr. Winch the series is likely to be a great success.

In this volume five major pieces are reproduced in full or, from the economist's viewpoint, with minor deletions: An Essay of the Impolicy of a Bounty on the Exportation of Grain, 1804 (in full); Commerce Defended, 1808 (in full except for the omission of materials relating specifically to the probable outcome of the Napoleonic conflict); extracts from "Thomas Smith on Money and Exchange," Edinburgh Review, 1808; Elements of Political Economy, 3rd ed., 1826 (in full); and extracts from the essay "Whether Political Economy is Useful," London review, 1836. Extracts are also reproduced from Book II ("Of the Hindus") of the History of British India, 3rd ed., 1826, and from submissions by Mill to the Select Committee on the Affairs of the East India Company, 1831 and 1832.

These materials are organised into four sections: "Early Economic Writings, 1804-1808"; "James Mill and David Ricardo" (The Elements); "James Mill on Scope and Method" and "James Mill and India". For each section Dr. Winch has prepared an introduction. There is also a Biographical Sketch and a partial bibliography. The texts are annotated.

Each of the major works is summarized clearly and placed in a meaningful context. The choice of extracts and the introductions provide an excellent account of Mill's contribution to economics, his relationship with the classical school of political economy, and his intellectual sources.

It is difficult to take Mill's direct contribution to theoretical economics seriously. He presented the most extreme and least justifiable version of almost every one of the principal elements constituting classical, or perhaps more specifically, Ricardian economic theory. One suspects that he did not understand Ricardo, although the Elements was designed to provide a simplified account of the Ricardian structure. This view appears to be quite commonly accepted in histories of thought, and the reader of this volume is not given cause to reject it. But there is a further element to be considered. Dr. Winch traces briefly the influences upon Mill emanating from his Scottish education, emphasizing particularly the historical approach to the study of social institutions, the idea of progress developed by the eighteenth-century Scottish philosophers, and the Smith-Millar analysis of political changes in terms of economic and property relations. From these sources there ultimately developed Mill's bitter hostility towards the landowning classes, and his deep suspicion of those who were in control of Parliament. It becomes very clear that the Ricardian system was a

blessing in disguise, in that it accorded perfectly with Mill's initial outlook. His preoccupation was not with the analytics but with the propaganda value of the system, and any admission of error and any qualification would, he apparently feared, prejudice its effectiveness.

An issue which remains a little hazy -- probably as a result of the conciseness with which an editor must write -- is the relation between Mill and his fellow classical economists. For example, in the 1808 review of Thomas Smith, Mill recommended a return to gold, although at the same time he denied the possibility of bank-induced price increases. "It required Ricardo's intervention later to end Mill's indecision" (36). But it is never made unambiguously clear that it was in fact Ricardo's influence which did the trick. The problem relates in part to the uncertain authorship of a review of Ricardo's High Price of Bullion (180n).

Similarly in a discussion of Mill's attack in Commerce Defended upon Spence's under-consumptionist fear of capital accumulation, Dr. Winch refers to the creation of "an important link in the continuity of 'orthodox' macro-economic views between Smith and Ricardo" (32). But in what sense was it an important link? Was Mill's argument in any way influential? This may be asked as well of Mill's move away from the "vent-for-surplus" doctrine of Smith (35), and, at the most general level, of the Law of Markets. In his section devoted to "Mill and Ricardo," Dr. Winch, following Sraffa, expresses the view that "on questions of theory Mill had little to offer Ricardo" (186).

Dr. Winch traces not only the Smith-Mill, Mill-Ricardo relation but also that between Mill and Bentham. We get a glimpse of the antagonism which developed between Mill and McCulloch, who had so much in common that they are usually bracketed together in histories of thought as the weak links in classical political economy. It is noteworthy that the members of the Political Economy Club did not take Mill's economics very seriously. But it is the relation between Mill and his son which will be of particular interest to the readers of this news letter. Dr. Winch takes a more balanced view than most in his discussion of Mill's educational methods (20). In pure theory John's ideal stationary state is traced back to James (195). But it is largely in methodology that a really significant influence on John by his father is emphasized (369-70). Yet it should not be forgotten that John was only too well aware of his father's "impatience of detail" and of his exaggerated trust in "the intelligence of the abstract, when not embodied in the concrete" (quoted 189). There seems to be a qualitative difference between father and son.

Mill comes into his own when he turns away from pure economics. In this regard, the extracts from the History of British India are welcome. Here are combined Mill's scientific methodology, his utilitarianism, his debts to the Scottish philosophers, and the application of his economics to practical issues. The economist will be able to obtain from this volume a more complete and accurate picture of the man than is usually at hand.

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Mr. Winch's bibliography (pp. 444-8) is the best account of James Mill's writings that we have to date. Unfortunately it is marred by a series of minor, and occasionally major, errors of detail. The errors of detail inevitably suggest errors of principle.

One periodical will serve as illustration. The Literary Journal, which Mill edited between 1803 and 1806, is admittedly difficult to analyze for contributions. We have lost the major part of Mill's correspondence in this period; Bain's attributions (in his James Mill, 1882) are imprecise, spotty, and open to argument. Yet of the fourteen errors (all but one minor) which I have noted in Mr. Winch's treatment of this journal, not one is a result of the severe difficulties involved. All are the result of carelessness--page numbers are incorrectly given, titles constantly misquoted or simply invented. (Surely it is best to follow the simple rule of using the running titles?) As well, Mr. Winch has missed the fact that Latin signatures were used in the early part of the series. These enable one to check authorship for a considerable period; but not using them, Mr. Winch has missed a considerable number of articles.

Similar remarks could be made about the other periodicals. I shall mention just one omission which strikes me as evidence of insufficient work. Had the Eclectic Review been consulted a bit more carefully, it would have been discovered that Mill probably wrote a review puffing his own work, or, if this hypothesis seems untenable, then it is likely that the other economic articles are not by Mill, for the style is remarkably similar.

These negative criticisms should not obscure my belief that this is the most useful list of Mill's writings now available. However, my comments on the apparent carelessness in the bibliography seem relevant to the main body of the book as well. Footnotes 53 and 54 on page 16 contain an obvious error in the quoting of references to the Place manuscripts (3512 and 35142 cannot both be correct). Footnote 59 on page 18 contains a similar howler. Ultimately what is destroyed is one's confidence in the accuracy of the printed texts.

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Collected Edition of Mill's Works: the two volumes of Essays on Economics and Society, with an introduction by Lord Robbins, are now in the final stages of printing, and will be published this summer. The manuscript of the next volume, Essays on Ethics and Society, to which Douglas Dryer of the University of Toronto is contributing an introduction, is due in the Press this summer, for publication next year. I shall be in London during April and May finishing work on the text. Francis Mineka and Dwight Lindley, now working on the letters of 1873, the last year of Mill's life, hope to get the materials for the Later Letters into the Press by the end of this year; a mass of work remains to be done, however, especially on the Mill-Harriet Taylor letters of the 1850s.